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The American Missionary

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In drafts, checks, registered letters, or post-office orders, may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

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FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses

THE AMERICAN MISSIONARY.

VOL. XLIII.

AUGUST, 1889.

No. 8.

American Missionary Association.

THE next Annual Meeting of the American Missionary Association will be held in Chicago, Ill., at the New England Church, commencing at three o'clock Tuesday afternoon, October 29th. Rev. R. R. Meredith, D.D., of Brooklyn, N. Y., will preach the sermon. Details regarding the reception of delegates and their entertainment, together with rates at hotels, and railroad and steamboat reductions, will appear later in the religious press and in the next number of the MISSIONARY.

THE FIGURES STILL IMPROVING.

Our receipts for nine months to June 30th are: From donations, \$147,-213.31; from estates, \$50,121.54; from income, \$8,117.96; from tuition, \$30,239.62; from United States Government for Indians, \$15,219.37; total, \$250,911.80. Our expenditures for nine months to June 30th are, \$265,-526.59. Debtor balance, \$14,614.76.

The improvement is seen in the following figures: Debtor balance at the close of April, \$28,318.14; at the close of May, \$25,795.07; June, as above, \$14,614.76. This improvement is due, in large part to legacies, and yet there has been marked improvement in the donations as compared with last year. We trust our friends will be encouraged to still further increase their contributions, and enable us to rejoice in a triumphant balance sheet.

OUR PRACTICAL, THOUGHTFUL FRIEND.

Nearly a year ago, we had the satisfaction of referring to a friend who contributed regularly to all the Congregational Societies, and yet reserved one hundred dollars for the society standing in need of special help. We are glad to say that that was not a transient purpose, for the friend has appeared again this year and has doubled his special contribution. We trust that he stands not alone in this thoughtful and practical watchfulness over the missionary societies.

EXTRACTS FROM LETTERS.

"Enclosed find my draft for ——— for the good work doing among the Freedmen. For nothing do I give money more cheerfully than for the advancement of that race."

"The earnest plea of Mr. Pond for help in his California Chinese work was brought to the notice of our Chinese teachers yesterday. We would hereby pledge you fifty dollars. His work must not stop. Would that we could do more towards its support. Would, too, that we could have one of his earnest Christian Chinese workers in our own city."

"I have just been reading the June number of the *MISSIONARY*, and do what I can at this time toward paying the debt. I am specially impressed by the extract from Mr. Pond's letter, and shall be pleased if you see fit to assign the enclosed to his work. However, please to use it at your discretion in any way."

"I have been able to do so little for your society of late that it has been a grief to me, but as I am in receipt of a little money I send you ——— as a thank offering. May it do a little for the cause my husband and myself have had so much at heart. With best wishes and prayers for your *abundant* success."

Rev. C. J. Ryder writes:

After the work of the Association had been presented in a comparatively small church near Boston, the pastor arose, and with earnestness and deep feeling said, "What are *we* going to do about it? Shall we let this great work be delayed because of our inaction? Let us now take a collection of one hundred dollars!" This seemed an impossible thing to do to the visiting Secretary. They brought back in the bags one hundred and ten dollars, the extra collection of this comparatively small church!

It makes a heap of difference whether the pastor follows the Secretary's address with such cordial and enthusiastic endorsement or not. I am glad to testify that there is a good deal of this cordial co-operation on the part of pastors in New England.

CIVIL RIGHTS IN COURT.

During the National Council at Chicago, three years ago, Rev. S. P. Smith, a delegate from Knoxville, Tenn., applying for a dinner at a restaurant, was refused service. He prosecuted the proprietor. A jury in Chicago has just given him a verdict of \$125 damages. The defence asked for a new trial on the ground that the judge had prejudiced the jury by his instructions; the judge denied the motion, stating that if he had been on the jury he would have made the fine \$500. The defence is seeking a compromise, with the threatened alternative of an appeal. Mr. Smith, standing for the principle, will abide the final act of the court.

TIMHAKA TA IVANGELI.

We are very proud of this book as being the first literary production in an African language of one of our graduates at the South, the Rev. B. F. Ousley, now of the East Central Africa Mission. The missionaries there have already reduced the language to writing, having formed a vocabulary of over three thousand words, and from it have printed a few books. Among them, is the one whose title appears above. It is a translation of "The Story of the Gospel," in a little volume of two hundred and six pages. We have read it with great interest so far as we have been able to understand its dialect. Within our comprehension we find Jesu, the one word in all languages for all people, Simone Petro, Johane, Marta, Maria, and Lazaru and many other such proper names. We congratulate our young people at the South that so soon they have a representative performing such literary work for the people of Africa. Much of such work seems drudgery, but it is necessary to opening the light of life to the people who sit in darkness. A booklet in the same language gives a catechism and some of the songs of the gospel, ten of which are translations by Mr. Ousley of some of the dearest of the gospel songs.

THE SOUTH.

WHAT I FOUND IN THE CUMBERLAND MOUNTAINS.

BY REV. C. W. SHELTON.

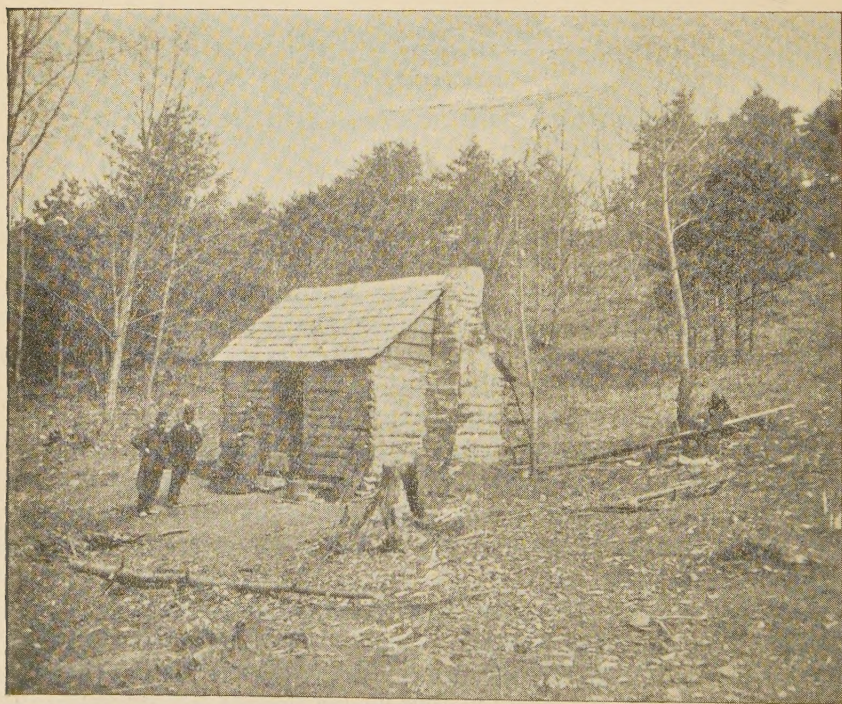
First. There are living in this mountain country two millions of white people, until recently isolated from, and untouched by, the civilization of which we are so proud. No centennial anniversary commemorates their growth in wealth and intellect. As their fathers lived, so until recently, have they. One hundred years have witnessed but little progress, almost no change, in their condition. The open fire-place, the spinning-wheel and the home-spun jeans are familiar sights. Forgotten by the rest of the world, they, in turn, forget that beyond these mountain peaks, marking the limit of view and generally the limit of interest, a nation has pressed forward to take its place among the foremost of the earth. And yet no color line has excluded, no reservation boundary separated, this people from their fellow countrymen. Their lack of energy and the stagnation of their minds, is the explanation of this condition of things.

Secondly. I found this mountain people naturally American; in deepest sympathy with our free government; loyal to the old flag in the hour of its greatest danger; fighting, suffering, dying, that the Union might be preserved. To one who has spent any length of time on our western prairies settled so largely with an emigrant people, the great difference between the American

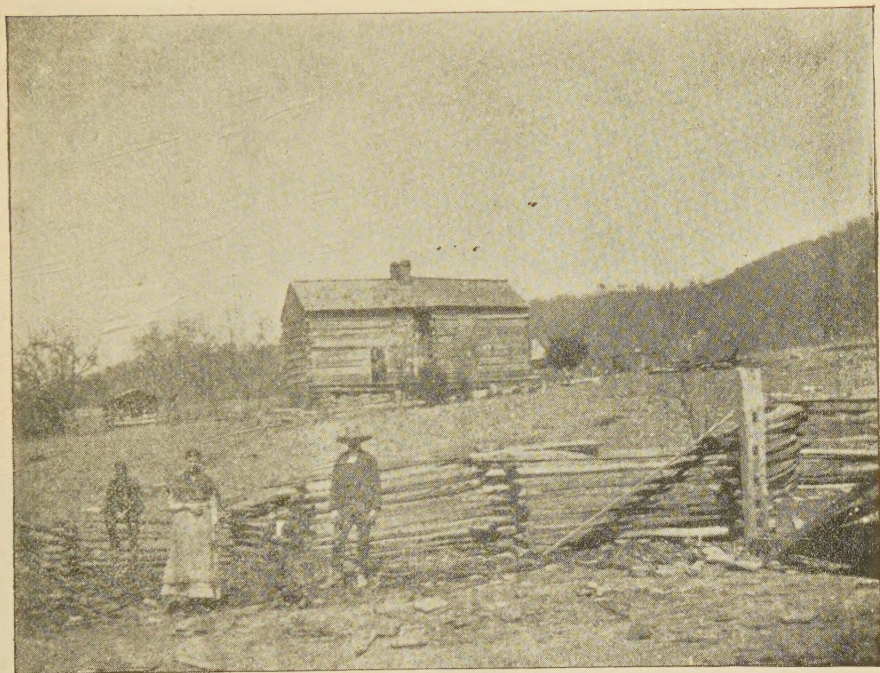
born and educated people of the mountains, and the naturalized American of the prairie, constantly emphasizes itself. Here no new language has to be acquired, no new form of government understood. A common interest, a common sympathy, a mother country, binds one at once to this people as it never can to the American importation which is found at the West.

Thirdly. I found homes and a home life, or rather the want of it, which one would hardly believe possible among a white population in this country.

The following illustrations are correct representations of what I found to be average mountain cabins. Seldom do they contain more than two, often only one, room. A single window, an open fire-place, and a few home-made articles of furniture, comprise the whole. The home is begun when its founders are yet children. Ignorant and poor, the boy has "took up" with the girl, and it may be they are legally married. A building-bee is announced, a little cabin erected, a few pigs bought or given, a few trees girdled, some corn planted, in so crude and shiftless a way that even an Indian, in his first attempts at farming, would be ashamed to own it, and home life is begun. Into this home of poverty and ignorance come the children. The families are large—eight, ten, twelve, and sometimes more. The mother is too ignorant herself to instruct, and had she the ability, neither time nor strength



MOUNTAIN CABIN.

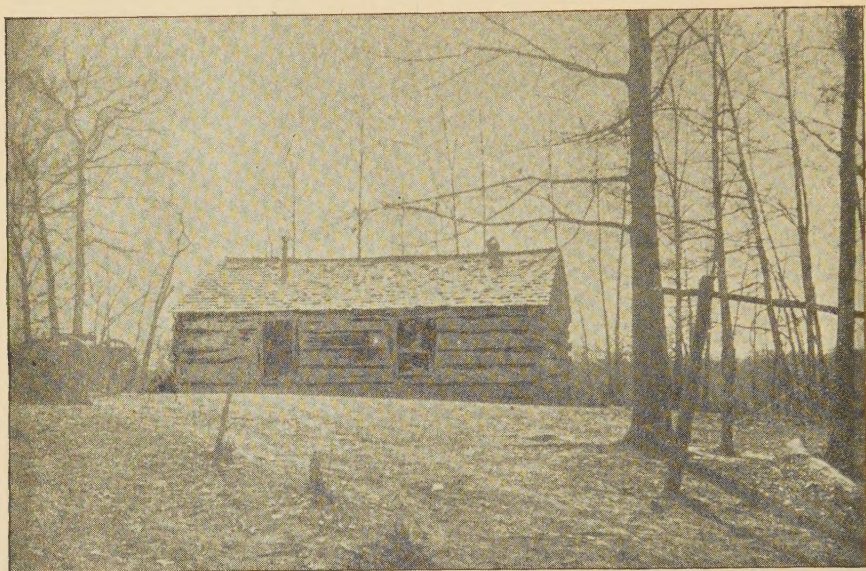


MOUNTAIN CABIN.

to accomplish it are at her command. Life to her is a struggle. At twenty she looks thirty-five, at thirty-five she is old. Always she has a tired, hopeless expression, which simply to look at almost starts the tears. The children have something of the same expression; the babies even seem to realize that it is a sober, sad world they have come into. I do not remember seeing a laughing, cooing baby in all the cabins I visited.

Educationally, I found this people far below the emigrant on the prairie. Seventy per cent. of the whole two millions cannot read or write. The schools are the poorest. The school houses are built of logs; a hole is cut for the window; the ground serves for a floor, slabs for seats, and the teacher is strictly in keeping with all. Bare-footed, hair unkempt, snuff stick in her mouth, scarcely able to read herself, she is the example—the ideal toward which her pupils are to strive.

Religiously, I found that these people, almost without exception, were “professors,” and “had jined” not a Christian church, but some one of these native mountain pastors. The accompanying illustration gives a good idea of the mountain church; it is built of logs, and is without windows; the pulpit is an unpainted board; the seats slabs from the nearest saw mill, turned flat side up, with pegs driven in for legs. The ministry is in strict keeping with



A NATIVE MOUNTAIN CHURCH.

the church, and intellectually little in advance of the people. They take pride in the fact that "These yer home-spun jeans have never brushed no dust from off no college walls," and exultantly declare that "The Lord taught me how to preach: and when the Lord teaches a man how to preach, you may just reckon he don't make no mistakes."

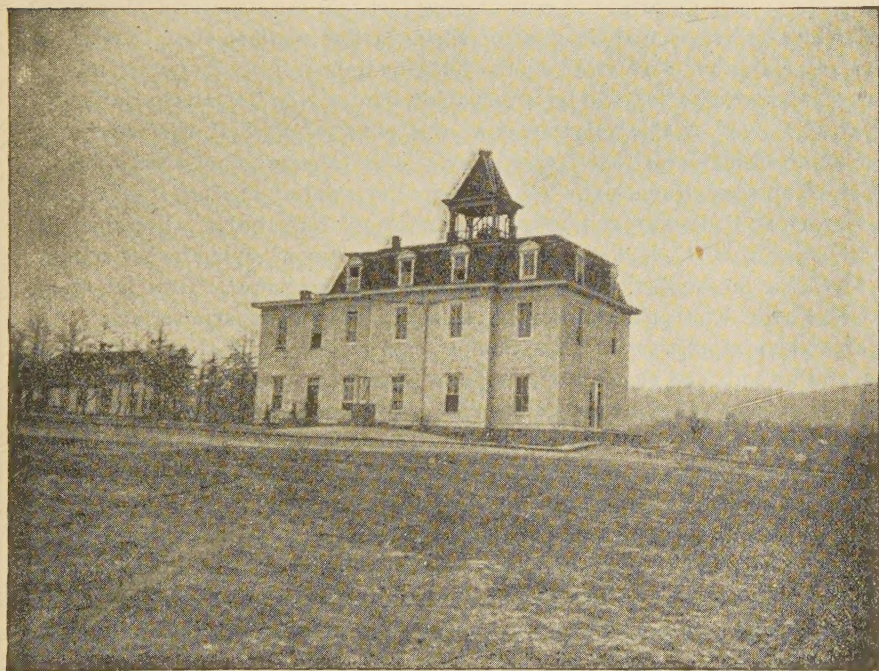
On every hand, I found indications that the day of isolation for this people is rapidly passing away. Yankee inquisitiveness has discovered that these mountains are full of the best coal and iron—Northern capital has already begun to strip them of their rich forests of black walnut, oak and pine. The rivers are carrying these logs by the thousands to the immense mills, which in turn are making the large towns, toward which already the railroad is hastening.

Engineering skill is bridging streams, crossing valleys, climbing mountains or piercing them through. On every hand we see the change. From their long sleep of a century, these valleys, these homes, this whole people are awakening. A new life is beginning, a new future, opening.

And as a result of all this, I found a field of missionary work, which for opportunity and need has perhaps no equal in our country. Amidst all this change, a people, startled from their long separation, find themselves suddenly called to face, to compete with, to become a part of, our life, our intellectual advancement; to move with our energy, and work with our skill. Realizing their weakness, suddenly roused by their necessity, they are send-

ing across their valleys and over their mountains the Macedonian cry, "Come over and help us!" Our duty to this people, whether we look at it from the standpoint of the Christian or the citizen, is beyond the measure of words.

Here, as everywhere in the South, I found that the American Missionary Association, as representative of our Northern Christian sympathy, was at work. Its normal schools, fitting teachers to go out and displace the bare-footed, ignorant, snuff-stick-chewing school mistresses; its churches, fitting mothers and fathers to enter upon their duties conscious of their responsibility; and its missionaries, bringing in an intelligent Christian life, and driving the curse of the country—intemperance—out of the home, community and the county, are thus meeting the need, and answering the cry, and fulfilling the obligations. Below is a cut of one of the buildings of the Academy at Williamsburg, Ky., recently erected among these people.



WILLIAMSBURG ACADEMY, KY.

I found one worker where the field called for a dozen; one school where we should have twenty; one church where we should have a hundred; one scholar received into an over-crowded school house, when its doors should open to scores. I found one missionary with nine organized churches on his

hands, and he the only pastor; the extremes of his parish being seventy-five miles apart.

And lastly, on returning to New York, I found an empty, a worse than empty, a debt-burdened treasury, forbidding all advancement in this field.

Anniversary Exercises.

FISK UNIVERSITY, NASHVILLE, TENN.

BY DISTRICT SECRETARY C. J. RYDER.

Fisk University fills a large place in the educational institutions of the South, and commencement week occupies an important place in the college year at Fisk.

When the inhuman caste prejudice passes away, the Congregationalists of the North will discover the encouraging fact that the American Missionary Association has planted Congregationalism in the South to stay. Fisk University and other such institutions, filled as they will be by young men of every class and color, will be strongholds of our New Testament faith and polity. Such a Commencement as was observed at Fisk this year does much to bring about that blessed day. This Commencement week, beginning Thursday, June sixth, and closing the evening of June twelfth, was crowded with literary and musical exercises of high order. President E. M. Cravath, D.D., delivered the baccalaureate sermon, taking for his subject, "Building on the Rock." It was a sermon of great power. Rev. Dr. Gray, a Southern Episcopal clergyman, preached the missionary sermon. On Thursday evening, came "The Senior Preparatory Exhibition." On June seventh, tenth and eleventh, the various class examinations were held, and in the evening of Friday the seventh, the anniversary exercises of the Literary Societies were given. There are three healthy and vigorous societies at Fisk, and it was difficult to tell which of the three gave the best evidence of the superior quality of its drill, in the exercises presented.

The Normal Department graduated a class of four, each presenting an essay. Rev. C. W. Hiatt, of Cleveland, Ohio, delivered the address at the close of the exercises of the normal department, taking for his subject "Earnest Living," and the address was spoken of with high appreciation by those who heard it.

The graduating exercises of the Collegiate Department were of unusual interest. There was not a poor oration or essay presented. The breadth of training given to the students at Fisk was especially noticeable in the wide range of subjects selected.

The anniversary of the Alumni Association gave evidence that the graduates of Fisk are true to the instruction of that institution, when they take up their work in the world. Sixty-seven have graduated from this institu-

tion; forty-two are teachers; eight, ministers; three, doctors; two, editors; two, foreign missionaries; eight, lawyers; one is a student; and one a real estate agent. Pretty good showing for Fisk!

The annual oration was delivered by the writer, subject, "The Student's Workshop, Tools and Work."

The rendering of the Hallelujah Chorus by the full choir of trained singers was especially fine, and reflected great credit upon the director.

TALLADEGA COLLEGE, TALLADEGA, ALA

BY MRS. H. S. DEFOREST.

Talladega College observed its nineteenth anniversary June 9th to 13th. The large gathering of students, alumni and friends, the enthusiasm and interest manifested, and the report of what has been accomplished during the past decade, showed the hold it has obtained on the hearts of the people.

The exhibitions of Cassady School, which is the feeder for the higher grades, were held the week previous. Large and delighted audiences listened to the creditable performances of the young people, who showed in their parts the faithful work of teachers.

On Sabbath morning, the baccalaureate sermon was preached by Secretary C. J. Ryder, of Boston. Many valuable and practical lessons for the graduating class were drawn from his somewhat unique text, "And falling into a place where two seas met," Acts 27:41. Various currents in life will bear us hither and thither unless we are founded upon the rock and there abide. The closing words telling of the inscription upon an ancient cross, *teneo et tenior*, will long abide as an inspiration and help with those who heard.

At 4 P.M. the Sabbath-school prayer meeting gathered together students and teachers in a tender farewell, and at night the missionary sermon was preached by Rev. E. J. Penney, of Selma.

The examinations of Monday, Tuesday and Wednesday gave evidence of thorough work and of painstaking study.

On Wednesday night, four young men, graduates of the Theological Department, were ordained. The sermon was preached by Rev. A. F. Beard, D.D., the ordaining prayer offered by the President, a most appropriate charge given by Pastor Snell of Birmingham, and the right hand by the Moderator, Rev. J. R. Sims, of Shelby Iron Works.

The graduating exercises were held on Thursday morning. Six students received diplomas from the Normal Course, and five were graduated from the Theological Department. Essays and orations showed thought and originality, and were well delivered. If all the noble sentiments expressed are carried out in the lives of the speakers, a class has gone out from our walls who will make a stand for truth and righteousness, manly men and faithful womanly women.

After the conferring of diplomas and the awarding of prizes, President DeForest gave a *resumé* of the growth of the college during the ten years

of his connection with it. The number of students has increased from 203 to 427, instructors from 9 to 18. In this time, theological graduates have passed from 7 to 28, and normal from 18 to 64

The alumni dinner was partaken of with relish by graduates and invited guests, and after the physical man had been refreshed an intellectual feast was spread. Older graduates testified to their indebtedness to the College which by one, quoting the words of another, was said to be "de main spring ob de fly wheel ob de whole conjunction." Visiting friends spoke of their interest and satisfaction in the work of the school, and Drs Beard and Haygood, with appreciative and hopeful words, fittingly closed the festivities.

On Thursday night, Dr. A. G. Haygood, Secretary of the Slater Fund, the steadfast friend of the black man, gave an address. His eloquence, wit and earnestness held a large audience in close attention for more than an hour, and he left with them much matter for thought.

Teachers and pupils have now said good-bye and college halls are vacant, but the work of the year will bear fruit as scores of students go out to the labors of vacation in the dark and needy districts of the South.

STRAIGHT UNIVERSITY, NEW ORLEANS, LA.

BY PRESIDENT R. C. HITCHCOCK.

The interest shown by the public in the annual exercises of this school increases each year, and for those of more general nature it is quite impossible to obtain a room large enough to accommodate the audience that assembles.

The baccalaureate sermon was preached on Sunday night by President Hitchcock at Central Church. On Monday night, the Sumner and Philomathean Literary Societies and the Band of Mercy held their anniversary meeting, and listened to a very interesting lecture on "Life at a German University," by Rev. G. W. Henderson. Wednesday night, came the annual concert and exhibition. This has for two or three years gradually taken more and more the character of an exhibit of the gymnastic exercises, singing, etc., from each grade, and with so large a school, gives a long programme; but since people here have learned that at Straight University, when the appointed time comes the exercises begin, every spot where a chair could be put in an aisle, or a foot stand, besides all the pews both below and in the spacious galleries of Central, one of the largest churches in the city, was occupied at the moment assigned for opening, and the attention was grand until the very last.

On Thursday night, the Alumni Association met at the University Chapel for election of officers, adjourning later to the parlors for a social meeting. These Alumni meetings grow each year in numbers, interest and importance. Papers were read by several members, the usual history, prophecy and poem were given, remarks were made by others and some good music was ren-

dered. Many who could not come sent interesting letters. Friday night was the *great* occasion. The crowd was no less than on Wednesday night, and that such an audience should sit, giving close attention, from 7:30 to 11:30, to the orations and essays of the graduates, with no sign of weariness, was to me a wonderful thing and showed a deep and heart-felt interest, in the community, for Christian education, which is grandly encouraging.

Two of the graduates were from Mexico, one from Mississippi, one from Plaquemines Parish, one from Baton Rouge and five from this city, the proportion from the city being larger than usual.

Members of the Trustee Board and others who have heard these exercises for many years, without hesitation pronounce them as a whole far better than those of any previous year. It is certain that each year there is shown a marked advancement in general intelligence and culture, and in the depth and arrangement of thought. The venerable Judge Whittaker, who seldom leaves his home at night, was on the platform, and at the close of the valedictory, which was given by Leonidas Burbridge, of Greenville, Miss., he jumped from his chair, seized the young man by the hand and expressed his wonder and gratification at all he had heard and seen, saying that in all his fifty years of life in New Orleans he had seen nothing that so filled his heart with emotions of astonishment and joy.

I neglected to speak of the meeting on Sunday morning, May 26th, of the College Y. M. C. A., which has had a very prosperous year. The Association was addressed by Mr. Fred S. Hitchcock on Y. M. C. A. work in the great cities, and by Mr. Perry on College Y. M. C. A. work. The year has been a good one, notwithstanding many adverse circumstances. The establishment of a regular graded course of study, from the lowest primary grades to the college, and close adherence to such course are being felt more and more each year. More than half the graduates of this year began their education in the school, and all interested are proud of them. There is all along a marked difference between those who have come through our own primary schools and others equally capable who have had no systematic early training. For the first time since the course of study was adopted, every class this year has thoroughly completed the work assigned, and in most cases reviewed it.

The State has been in a condition of great excitement during most of the year, nearly one-half the parishes being under a complete reign of terror, and it has been a frequent thing to see one of our students from the country, especially from the southern parishes, in tears in consequence of the intelligence of some friend, father or brother perhaps, having been the victim of some dastardly outrage from the "regulators." Tales of sorrow and suffering could easily be gathered to fill volumes. Iberia, Terrebonne and Lafayette parishes have been especially noted as under this reign of terror, and from these we have many pupils. Three sisters of Sammy Wakefield, who was shot at New Iberia, are in our school, and many others closely connected

with suffering families. It has been very difficult for the colored people to get a living, and the sacrifices they make to keep the children in school are wonderful.

LE MOYNE NORMAL INSTITUTE, MEMPHIS, TENN.

BY PROF. A. J. STEELE.

Another year has passed in the history of our work at Le Moyne Institute, and its eighteenth anniversary has been celebrated with the graduation of a class of eleven, and the tenth reunion of an alumni association numbering some seventy-five members. Recalling sixteen years of experience in connection with this work, I can fix upon scarcely a single event or circumstance that has not been made to conduce to the advancement of our work and influence in the community, and looking over results in all directions, they have surpassed the dreams and expectations of the most hopeful.

The year past has been a remarkable one in our history. Our attendance has varied little from four hundred pupils in all grades of the twelve years' course, while our enrollment for the year has reached five hundred and twenty different pupils.

Every interest of the school has been prospered and greatly blessed and strengthened. The utmost harmony and earnestness has marked the work of the year, both among teachers and pupils. During the past session, as many as sixty of our pupils have started out in the Christian life, giving evidence of change of heart and an earnest purpose to live for Christ and His work in the world. We rejoice over this more than over all other results of our year's work.

The whole spirit and tone of our work has been such that even our trials and losses, from fire and from breaks in our working force, have seemed to be turned to means of blessing and sources of strength. Our trials and difficulties have been to us opportunities. We look forward hopefully to the future, as we look thankfully back to the past.

Our partially destroyed building, from the fire of March 3d, is rebuilt and greatly improved. We hope our corps of instructors, so uniformly faithful in the discharge of duty, may remain unbroken, the same for the coming year.

At the close of the term, the promotions were made in all grades by the principal, and the pupils given the "forms" they are to occupy the coming year. In truth, the formal "Commencement" for the year was made at the close of this session. Every pupil knows exactly his grade and place, and few will be absent at the opening, October first.

AVERY INSTITUTE, CHARLESTON, S. C.

Anniversary week of this Institute is always an occasion of the deepest interest to the colored people of Charleston and vicinity; and those who succeed in obtaining tickets of admission to Avery Hall consider themselves

most fortunate. This year proved no exception, and the demand for tickets, and the enthusiasm of those in attendance, have never been surpassed in the history of the school.

The exercises throughout the week were of a high order. The Sub-Normal Exhibition and the Prize-Speaking Contest by the normal classes were unanimously declared to be the best ever given in Avery. At the commencement on Wednesday, every foot of space within sight or hearing of the platform was filled by intelligent and appreciative listeners. Eleven graduates—ten ladies and one gentleman—received the diploma of the Institute and joined the hundreds who have preceded them in the grand work of elevating their race.

THE NEW CHURCH AND SCHOOL AT ALCO, ALA.

BY REV. R. C. BEDFORD.

Brewton is the county seat of Escambia County, Alabama. It is on the Louisville & Nashville Railroad, one hundred and six miles north of Montgomery, and seventy-four north of Mobile. It has a population of about two thousand five hundred, and is quite thrifty. Alco is a mile and a half further south, on the same road, and is a nice little village of five or six hundred people, that has grown up within the last three years, and almost wholly out of the Peters Lumber Company. The property of the Company consists of one of the largest and finest mills in the South, with nearly 200,000 acres of yellow pine surrounding it. Some three hundred colored men, most of them with families, are employed in the various operations of the mills. Mr. Peters is engaged most of the time in his large lumber and salt interests at Manistee, Mich., but comes South two or three times a year to look after the business at Alco. From the first, it was the purpose of the Company to do something to improve the church and school facilities of the colored people, and last spring, while Mrs. Peters was spending a few weeks at Alco, she had a building 35x60 erected, and nicely arranged for church and school purposes. This she turned over to the American Missionary Association, and they at once sent down Rev. W. P. Hamilton, of Talladega, to open a school and begin preaching. The second Sunday in June, he was joined by Prof. G. W. Andrews, of Talladega, Rev. R. C. Bedford, of Montgomery, and Rev. F. G. Ragland and Deacon Godbold of Mobile, to assist him in dedicating the building.

Though but little was known of Congregationalism in that part of the country, the services were entered into most heartily by all classes of the people. Most of the ministers at Brewton, in charge of colored churches, closed their places of worship and joined with us, partaking in the services, and speaking with great delight of the coming of an educated preacher and teacher among them.

Mr. Hamilton starts off with over fifty pupils in Sunday and day school, and hopes soon to have members enough so that he can take steps to call a council and organize a church. The brethren of Alabama are greatly encouraged by this movement. Heretofore we have had no church or school between Montgomery and Mobile, one hundred and eighty miles. Now the distance is divided, Alco standing about half way between the two places.

CHILDREN'S DAY.

BY REV. J. E. SMITH.

The 9th of June last was a grand day for the young people in the First Congregational Church at Chattanooga. The church was tastefully decorated with appropriate Scripture mottoes, choice evergreens, beautiful flowers and sweet singing canaries. There was present a large number of adults and a larger number of clean, sweet, hopeful children, and many laughing, cooing babes in the arms of their Christian parents, who like faithful Hannah and good Mary of old, had brought their babes to the house of God to present them to the Lord. After the rendering of a beautiful voluntary by the organist, the whole congregation joined in singing that grand hymn, "Holy, holy, holy, Lord God Almighty!" The pastor then read a few passages of Scripture selected for the occasion, giving a short comment on the same, and prayed for God's blessing on the young. While the congregation joined heartily in singing, "Heavenly Father, send Thy blessing, On Thy children gathered here," Christian parents who desired to present their offspring to the Lord, having been invited, came forward and stood before the altar with their little ones in their arms. Six bright-eyed, innocent babes were, on the faith of their believing parents, consecrated to God in the Christian ordinance of infant baptism. It was a most beautiful, pleasing and impressive service.

After singing, "Take my life and let it be, Consecrated, Lord, to Thee," the pastor invited all children, calling them by name, who were ten years of age and had been baptized in the church when infants, to come forward. The church, then, through its pastor, at a cost of twenty-three dollars, presented to each child, (nineteen in number) a beautiful, well-bound copy of the Bible, with the following written on the fly leaf: "This Bible was presented to ——— by the First Congregational Church at Chattanooga, in commemoration of his infant consecration to God at her sacred altar, by his Christian parents. John 5:39."

After taking a collection of ten dollars and twenty-four cents for the Congregational Sunday-school and Publishing Society, we sang "God be with you till we meet again," and the benediction was pronounced. Thus, a very interesting and we trust profitable service of an hour and twenty minutes was ended.

THE INDIANS.

LETTER FROM MISS COLLINS.

No facts in this field can be of more interest to the readers of the *MISSIONARY* than those contained in the following thrilling account of the conversion of three young Indians in Miss Collins' mission field. We give the facts as written by this self-sacrificing missionary.

Last Sabbath, Mr. Riggs came up from Oahe and we had communion, and there were five children baptized and seven grown people, and seven more were examined and advised to wait till the next communion. It was a most interesting season.

Three of the young men were the leaders in the Indian dance. They have always been the head ones in all Indian customs. A year ago, one of them said in the dance that he should follow the Indian customs a year longer—give himself up to them wholly and try to be satisfied, and if he had in his heart the same unsatisfied feeling, the same longing, that he then had, he should throw it all away.

On last New Year's day, the same young man, "Huntington Wolcott," came to me and said—"Last night I arose in the dance and told them that I had given the old customs and the old Indians a fair trial, and that they did not satisfy, now I should leave them forever and give myself to God, and if any others were ready to follow to arise and so make it known. The other two leaders arose, stood silently a moment, and walked out." From that time they have given themselves up to singing, praying and studying the Bible. They had, for two years, been halting between two opinions, attending the school, church, etc., and the Indian feasts and dances, too. These three having come out so boldly on God's side, has made a great change in our work here.

Poor old Running-Antelope feels very sad. It is his desire to keep the young men from learning Christianity and civilization as long as he can. He wants them to have everything in common, and to feel that for an individual to accumulate anything is a disgrace. As long as they feel so, of course squalor and suffering will be the natural consequences.

The young men are working hard to build up homes and to accumulate something for their families during the winter. One young man has cut logs and is building a house. I try to teach them that long prayers and loud singing is not all of Christianity—that however regularly a man attends to his church duties, if he fails to provide for his family, his religion is vain; and if he gives all his goods to his friends and lets his wife and children cry for bread, that their cries will reach the ears of God, and his prayers and hymns will be lost in this round of wailing of the hungry. All this is very different from their old Indian doctrine and hard to understand.

Elias, our native teacher, has formed a class of young men who meet

every Tuesday night and talk and pray and sing together, and he directs their thought. I think it will prove very helpful. Then on Thursday night I have my Bible class, which now numbers about twenty. It is formed of the young men and women who wish to follow Christ's example, and band themselves together to learn of him. It has been the *training school* of the young Christians.

What could be more encouraging than such facts as these? An Indian unattended by any white person, dissatisfied with the religion of his fathers, walks out of heathenism; out of sympathy and connection with his tribe; out of the religion and customs of his fathers and into the customs of civilized life, into the Kingdom of our Lord Jesus Christ! In the words of that quaint old Negro hymn, let those who so earnestly desire the conversion of the Pagans in America exhort one another to "Pray on: Pray on."

G. J. R.

THE RAMONA INDIAN SCHOOL.

BY DISTRICT SECRETARY JOS. E. ROY.

This is a department of the University of New Mexico at Santa Fé, occupying separate buildings and a separate locality, and managed by the American Missionary Association. A recent visit to the school it may be worth while to report. It is for the Apache Indians and the youth who are gathered into it are of the Jiccarrilla band. Their reservation is about two hundred miles west, and is reached by railroad or by pony transportation. The teachers deem it better to have the school some distance from the people so as to make its impression the more positive, and yet near enough for the parents to visit their children occasionally while at school. This keeps up the interest and prevents the children from being educated away from their elders. Two good sized buildings are used. In one there are the school rooms, the accommodations for the teachers, and the lodgings for the boys. In the other, under a matron, there are lodgings for the girls, work rooms for the same, and the boarding department for all. The Indian girls do the cooking for the establishment. I saw them getting dinner and I saw many loaves of beautiful white bread made by them. In their work shop they make their own clothes. The boys, under the lead of the principal, Prof. Elmore Chase, work at cobbling, making ditches and cultivating the soil, and also do something with carpenter's tools. The Government pays over a hundred dollars a year for each student toward the expense of board, clothes, etc. The American Missionary Association appoints the teachers and directs the school. The scholars, thirty in all, have made very creditable progress in their studies, considering the short time the school has been in operation, from three to four years. Prof. Whipple, now of Wheaton College, who for a time was principal of the Ramona, testifies: "I never saw on an average such aptness, docility and faithfulness in school and industrial

work." The religious influence of the school has not been interfered with by the Government. I heard the scholars recite with promptness and evident understanding the Twenty-third Psalm, the Beatitudes, the Commandments, the Lord's Prayer, and portions of a catechism introductory to the Westminster Shorter. Daily worship is maintained among them, the Sunday-school lesson is thoroughly taught, while the Bible is freely used in the school. The Professor thought that several of the youth gave such evidence of an experience of grace as would satisfy us concerning white children. I was permitted to see half a dozen letters written by the scholars to be sent to their parents and brothers and sisters, without the supervision of their teachers, in which were many expressions of love for the Saviour and the Bible, and of a desire that their friends at home should be made acquainted with the same, and the purpose, when they should go home, to communicate those good things.

The following are four of those letters:

RAMONA INDIAN SCHOOL, SANTA FÉ, NEW MEXICO. }
June 16, 1889. }

My Dear Father:

I am very well and happy all the time. I am very sorry that my step Mother was dead. I want you to come after me in July. And come early. I had such a lovely time on our picnic. I want you to learn about Jesus and His love. So when you die you will go to Him. Where you shall be happy evermore.

From your loving daughter, MARY ARMSTRONG.

RAMONA SCHOOL, SANTA FÉ, NEW MEXICO. }
June 10, 1889. }

My Dear Father:

I was very glad to get your letter, and I am going to answer it right away. I am so anxious to go home this Summer. I love you all very much, and I love my Father in Heaven too. I love my Saviour very much. He is your Saviour too. Jesus is a Saviour of all the people in this world. I am glad that you are all working. I am working too but I am in school now. I am reading in the Third Reader. Give my love to all of my folks and *Miss Moore and Miss Clegg.

From your loving daughter, MARY GRIMES.

SANTA FÉ, NEW MEXICO. }
June 15, 1889. }

My Dear Brother A. G.:

I would like to see you very much. We have a nice time here. The children are all well and happy. How is my little cousin? Is he well and happy? We are all writing a letter this morning. We are all going home in July, so you know I am very happy every day. How are all my brothers. I would like to see them too. How is my father. Is he well and happy? I have not seen my father for a long time. Why don't he come to see me? I wish you knew about our dear Saviour. I wish some one will come and tell all the people about Jesus. God is our Father in Heaven who loves us very much. He loves all the people in the world. He wants them to love Him. I will tell you about him when I go home. I wish you would read the Bible so you would know about Him. Our corn is beginning to grow. Some children are going to speak

*These were former teachers at the Ramona, who are now doing mission work among the Indians. They read these letters to the parents and in turn write back for them.

in the church to-morrow. Please give my love to all my people. I am going to say good-bye.

From your loving sister, IRENE BANCROFT.

RAMONA SCHOOL, SANTA FÉ, NEW MEXICO. }
April 12, 1889. }

Dear Father Monarcha:

I am very glad that you are working; that is just what I want you to do. You must build a house for your children, and you will have a place to stay when the weather gets cold. And every body must build houses for themselves; that is just what the Government wants all of you to do, because that is right and everybody thinks that it is right, and they were very much pleased when you do so. I am very glad that all my folks are well and happy if all of you are happy then I am happy too. Your letter pleases me very much. And you must do just what Mr. Bishop asks you to do. You must not do like other men do that don't build houses; they just run off from the Reservation and go hunting and sell all the things that the Government gives them. You must not do that because that is wrong, not right. Miss Moore will tell you what I say to you. Write another letter if you have time, if you don't have time, why just go on and finish all your spring work then you come after me when school is out; if you don't want to come then you send somebody after me.

Your loving son, JESSE GREENLEAF.

The writer of this letter has attended school two and a half years, spending one-half day in school each day and working half a day. He is now fourteen years old.

THE CHINESE.

OROVILLE, MARYSVILLE, PETALUMA.

BY REV. W. C. POND, D.D.

Early on Monday morning, June 17th, I left home for a visit to our missions at Oroville and Marysville. I reached Oroville at about 7:30 P.M. As soon as possible I was at the Mission House, where warmest greetings from teacher and pupils awaited me. The lessons of the evening received our first attention, for it is a principle with us that each scholar shall have the English lesson promised him, whoever may be present and whatever else we may desire to do. This is the demand of good faith, and not less of good policy. It is the English lesson that holds them where the gospel can reach them, so that this we must never forego.

When all this was accomplished, those who could read with comparative ease were gathered about a table for a sort of Bible reading, which I proposed to give them, in the fifteenth chapter of Luke. This was the manner of it: One of them read the first verse, being helped over the hard words, then I explained it in as simple English as I could command; then the reader translated both it and my explanation into Chinese, each other pupil keeping watch to see whether what was said expressed the ideas which he had received from me. At this time, we were much aided by the co-opera-

tion of Yong Jin, our missionary helper, whose translations I could depend upon quite confidently, but I often give these readings without such help, feeling quite sure that if six or eight have received the *same* idea, they have received the one I meant to give. When we had finished the first verse, a second pupil read the second verse with the same method, and so on. Some felt unequal to the task of translating, but most were willing to try, and most who tried succeeded strangely well. I had intended to follow this with a few words of exhortation, but just as we read the last verse, Yong Ack arrived. This is a brother who was converted about a year ago. His daily work is that of a cook in a way-side inn, about six (some said eight) miles from Oroville. He has been accustomed to walk this distance, over a rough and dusty road, to attend, not often the school, but the religious services of our mission. He can seldom reach the Mission House before nine, but the meetings begin when he arrives and continue till he is ready to start away. As this brother was to be baptized on the following evening, the Bible reading was suspended with a promise from me that I would speak from these words the next evening, and we all addressed ourselves to a study of the Confession and Covenant of our little Chinese Church at Oroville. It was taken up clause by clause, read in English, explained, translated into Chinese, and still further explained, till Yong Ack in particular, and in a general way all the rest of them, professed to understand and believe it all. When this was finished, we were well on towards 11 P.M., and we closed the meeting with song and prayer.

The day following was variously occupied, but in the evening we were all at the Mission House again. The lessons were given, and then the table was spread for the celebration of the Lord's Supper. Then came the preaching, with Yong Jin interpreting, sentence by sentence. The topic—the Shepherd seeking his lost sheep, followed by the story of the prodigal son. One could not have asked a more attentive audience. The presence and work of the Spirit were unmistakable. At length, a little after nine, Yong Ack appeared. He had been over that road three times that day, and expected, before morning to go over it again. But he confessed no weariness either by word or by manner. He was bright, wakeful, joyous. He confessed Christ, was baptized, and was welcomed with gladness to the church, after which we gathered round the table of the Lord.

Wednesday and Thursday were spent in and about Marysville. Both Oroville and Marysville are "hard fields." In both of them good work has been done in days past, but the fruits from the seed sown have been widely scattered, so that in each place but few Christians remain. Our Chinese Church in Marysville, some years ago was reported—truthfully, I am sure—as in proportion to its numbers and its means, the Banner Church of the country for its contribution to Foreign Missions. But now only one member, a deacon, resides in the place. He is a cook at one of the hotels, and is unable to leave his work till about 8:30 P.M., but he "holds the fort" sturdily,

bravely. He is an athletic man, full of energy and courage, with, doubtless, some of the defects which usually attend these qualities, but honest, earnest, consistent, determined.

The first evening was a reproduction of that at Oroville, there being also one believer to be baptized. On the second evening, in view of the Lord's Supper and the baptism, our good deacon, as soon as his work was done, was "all abroad" in Chinatown. Squad after squad he brought, and seeing them seated, went out after more. When about 9:15 P.M., I commenced my discourse, the room was packed. Oh, what joy it was, what inspiration, to look into those eyes fixed closely upon me, and tell them of the love of God in Christ! Yong Jin's quick, animated interpretations of my sentences were not interruptions, but seemed to urge me on. I am sure that the Spirit spoke through me to some hearts, and that I shall see the fruits of that seed-sowing in the better world. After the most careful and repeated statements as to what a partaking of the bread and wine would mean, and as to the guilt of those who should partake *without* meaning what they did, a goodly number, eight or nine, I think, who had never before consented to be recognized as Christians, did thus profess that they received Christ as Saviour and Lord. They did it in the sight and in the midst of others who did not do it—did it with a painstaking and an apparent determination which encourages my hope that they will hold fast and be led on to clearer light and the full day.

Reaching home on Friday noon, I started for Petaluma on Saturday morning. That evening was spent partly at the Mission House preaching the word, and partly at the church preparing our pupils for the parts they were to take in the anniversary exercises on the following evening. Our brothers, Jee Gam and Lem Chung, were with me. I see that I have already exhausted my space and venture only to add, that this anniversary service was one of deep interest. The Congregational Church at which it was held was crowded, auditors standing in the doors. All the exercises by the pupils were well rendered. The address by Jee Gam and the songs by Lem Chung seemed to win all hearts. The report of the year's work at the school was more cheering than any we have been able to make for years; the collection amounted to about sixty-five dollars, and last and best of all, the gospel work done by our Chinese brethren at the Mission House was the means of leading at least two, heretofore undecided, to take their stand clearly and decisively as followers of Christ.

In a later letter, Dr. Pond adds:

It seems that *three* instead of *two*, as I have it in my article, were led to confess Christ at Petaluma last Sunday. One other was almost persuaded, but said he must first send home to China the bones of his father. (Matt. 8: 21). Jee Gam explained to him that he could do that as a *Christian*, without *worshiping* his father. But he could not be persuaded. He is a very bright

and promising young man, and I hope and pray that this wrong decision may not cost him his salvation.

Jee Gam and Lum Chung were so wrought upon by what they saw and by what God wrought by them at Petaluma, that they came back fired with a desire to do something like it at our Central Mission House. This is what I have long wished for, but could never seem to inspire the brethren with courage to undertake. On Tuesday evening the first of a series of meetings was held there. The room was crowded. Some scoffed, some tried to seem indifferent, but *all heard* the word, and one took a stand for Christ. The brethren take hold well, each one contriving to make himself the center of a group of heathen, so as to go right to work in the after-meeting. Pray for them.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

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|---|---|
| ME.—Woman's Aid to A. M. A., Chairman of Committee, Mrs. C. A. Woodbury, Woodfords, Me. | OHIO.—Woman's Home Miss. Union, Secretary, Mrs. Flora K. Regal, Oberlin, Ohio. |
| VT.—Woman's Aid to A. M. A., Chairman of Committee, Mrs. Henry Fairbanks, St. Johnsbury, Vt. | IND.—Woman's Home Miss. Union, Secretary, Mrs. W. E. Mossman, Fort Wayne, Ind. |
| VT.—Woman's Home Miss. Union, Secretary, Mrs. Ellen Osgood, Montpelier, Vt. | ILL.—Woman's Home Miss. Union, Secretary, Mrs. C. H. Taintor, 151 Washington St., Chicago, Ill. |
| CONN.—Woman's Home Miss. Union, Secretary, Mrs. S. M. Hotchkiss, 171 Capitol Ave., Hartford, Conn. | MINN.—Woman's Home Miss. Society, Secretary, Miss Katharine Plant, 2651 Portland Avenue, Minneapolis, Minn. |
| *MASS. and R. I.—Woman's Home Miss. Association, Secretary, Miss Natalie Lord, Boston, Mass. | IOWA.—Woman's Home Miss. Union, Secretary, Miss Ella E. Marsh, Grinnell, Iowa. |
| N. Y.—Woman's Home Miss. Union, Secretary, Mrs. William Spalding, Salmon Block, Syracuse, N. Y. | KANSAS.—Woman's Home Miss. Society, Secretary, Mrs. G. L. Epps, Topeka, Kan. |
| ALA.—Woman's Missionary Union, Secretary, Miss S. S. Evans, Birmingham, Ala. | MICH.—Woman's Home Miss. Union, Secretary, Mrs. Mary B. Warren, Lansing, Mich. |
| MISS.—Woman's Miss. Union, Secretary, Miss Sarah J. Humphrey, Tougaloo, Miss. | WIS.—Woman's Home Miss. Union, Secretary, Mrs. C. Matter, Brodhead, Wis. |
| TENN. and ARK.—Woman's Missionary Union of Central South Conference, Secretary, Miss Anna M. Cahill, Nashville, Tenn. | NEB.—Woman's Home Miss. Union, Secretary, Mrs. L. F. Berry, 724 N Broad St., Fremont, Neb. |
| LA.—Woman's Miss. Union, Secretary, Miss Jennie Fyfe, 490 Canal St., New Orleans, La. | COLORADO.—Woman's Home Miss. Union, Secretary, Mrs. S. M. Packard, Pueblo, Colo. |
| FLA.—Woman's Home Miss. Union, Secretary, Mrs. Nathan Barrows, Winter Park, Fla. | DAKOTA.—Woman's Home Miss. Union, President, Mrs. T. M. Hills, Sioux Falls; Secretary, Mrs. W. R. Dawes, Redfield; Treasurer, Mrs. S. E. Fifield, Lake Preston. |

*For the purpose of exact information, we note that while the W.H.M.A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association, since *undesignated funds will not reach us.*

Ladies upon whom the duty devolves to plan and lead missionary meetings, will welcome the suggestions in the following paper by Mrs. Regal, Secretary of the Woman's Home Missionary Union of Ohio, which paper was read at the recent Annual Meeting of the Officers of Woman's State Organizations.

THE LOCAL SOCIETY—ITS MEMBERSHIP AND MANAGEMENT.

BY MRS. FLORA K. REGAL, OBERLIN, OHIO.

The local society will always have its active and its passive membership. How to increase the latter from without, and how to transfer recruits from the passive to the active list, are problems that have taxed the ingenuity of not a few and have not infrequently been abandoned as insoluble. It has so long been said, "This missionary work always has to be carried on by a few," that the expression has come to have something of the force of axiomatic truth which, of course, no one dares assail. And so the missionary society lives on, decade after decade, with less than a quarter of the women of the church on its list, and of that quarter not more than one-fourth active members. How to change these conditions, is the problem which confronts us.

I.—It has not always been clear who should be included in the membership, but with the broad scope given to our Home Missionary Unions, its auxiliaries should include:

First.—Every woman who thinks that if she were living on some lonely frontier and had for years heard no sermon, no public prayer, no songs of praise, had no communion service, no Christian fellowship, she would welcome the home missionary and all the sweet influences of the Gospel.

Second.—Every woman who thinks we owe it to the Freedwoman to put into her life and home something of the sweetness and purity of our own; to the Indian woman a sympathetic effort for her uplifting, in atonement for a "Century of Dishonor."

Third.—Every woman who thinks that if she, or her sister or daughter, were heroic enough to share the labors and sacrifices of a home missionary, she ought to have some better place to live in than an old grocery, a room over a saloon or the basement of a church.

Fourth.—Every woman who thinks that if she were an inmate of a Mormon home she might not have grace to welcome the companionship of the second, third or tenth woman who might be sealed by celestial marriage to her husband.

Fifth.—Every woman who thinks there are worthy young men trying to prepare themselves for ministerial or missionary work whose struggle with poverty ought to be relieved.

Sixth.—Every woman who would welcome for her own children, if she were living in some Godless community, the Sunday-school missionary and the books, papers, lesson helps, prayers and Christian songs which make the Sunday-school a place of blessed influences.

If there be in any Christian church a woman who will respond to none of these calls for service to the extent of a moderate annual membership fee, say twenty-five cents, she has missed the true import of the Gospel and has never entered into its most blessed privileges. Let us assume that there is no such, but that rightly approached, every woman worthy a place in the church will be willing to enroll herself into at least the passive membership of the local society.

II.—The management of this new membership, presumably uninformed, indifferent, possibly prejudiced, will require familiar acquaintance with our six benevolences, sympathy with them all, much practical wisdom, good courage, and the spirit of I Corinthians, 13th chapter.

The *President* must do more than preside at the meetings. She must plan every detail; must know beforehand what hymns, what Scripture lesson, who shall lead in singing and in prayer, what reports, what letters, what original papers, what selections, what business. Everything must be carefully planned and written down, yet there must be withal a certain amount of elasticity of management, so that the timid question may be answered, the objection removed, the enthusiasm expressed. The President will welcome strangers and greet the diffident and neglected. She will not be *surprised* at seeing anybody at the meeting. It was reasonably to be expected.

The *Secretary* will do more than keep the minutes of the meetings. She will not forget the proper public announcement of the meetings and will add special invitations to such as may not feel themselves included in the general. She will send for such printed helps as are needed for use. She will fill out distinctly and promptly such blanks as are needed for Conference, State or other Reports, and her quarterly and annual reports will be helpful from their information and their inspiration.

The *Treasurer* will do more than passively receive what is brought to her hands. She will see that no one is overlooked when a canvass is made for any object; that pledges are redeemed; that the way is made easy for the poor to give without embarrassment and the rich without ostentation. She will see that all moneys are forwarded as designated and that *they go through the State Treasury*.

But the highest qualification any local officer can possess, is the ability to transfer members from the passive to the active list. Some practical hints toward this result may be gathered from the following suggestions:

Aim at unity of effect for each meeting. Make some one of the six benevolences the subject, and center everything—Scripture, hymn, prayer, letter, paper, leaflet, about the single topic. Suppose it be "Missions on our Western frontier." Ask some lady to prepare a fifteen minutes' paper. Give out in addition six back numbers of the *Home Missionary* to as many ladies, asking each to select a paragraph or short article bearing directly on the subject and which she thinks will, or ought to, interest the meeting. Let several of these ladies be chosen from the passive list—the diffident or even the indifferent.

In making their selections, they will perhaps have made their first acquaintance with missionary magazines and will have learned something about the heroism of our home missionaries. Moreover, they will have participated in the exercises. This, repeated with variations, will give them courage to speak, and intelligent thoughts to express. *They are on the way to active participation.* Crown the exercises with a collection. The leader must know how to kindle enthusiasm and put it to the tangible proof.

The subject for the next meeting may be some branch of the work of the American Missionary Association, as "Indian Missions in Dakota." Assign to some one a paper, an historical sketch. She will need books from the missionary library. "Ten years among the Dakotas," and "Mary and I; or, Life among the Sioux," (to which she would never think of going for help unless informed that the Dakotas and Sioux are one.) She may also send to Miss Emerson for further helps. Then, in addition, give out back numbers of the *American Missionary* to two or three passive ladies, asking them to make short selections concerning Indian missions—or let one read Prof. G. F. Wright's leaflet—"Indian Missions as seen upon the ground"—and another some missionary's letter. Call out expressions of interest in the work—proofs of its success—etc., and ask if we ought not to do something for its support. Give to everyone present a small envelope with the request that it be brought to the next meeting with a free will offering for Indian missions.

The next meeting may be devoted to "Christian work among the Mormons," using the "New West Reports," "The Gleaner," newspaper extracts, missionary letters and, if possible, have the experience of some one who has visited the schools and the homes of sin-cursed Utah. Having awakened deep interest, the proposition to procure a lecture or a musical entertainment and devote the proceeds to the New West Commission will probably find favor and be carried on to success.

For the next meeting, choose another object, as "Parsonage Building." Distribute copies of the *Church Building Quarterly* and again the indispensable back numbers of *The Home Missionary*, and have extracts read which show the discomfort, and even distress, which come to the family of the home missionary. Propose aid in the form of a birthday offering, in which every member brings in an envelope as many cents as she is years old. The result may be surprising.

For other objects other plans, but in every case the way should be prepared for *intelligent giving*.

It has sometimes resulted favorably to secure, at the beginning of the year, pledges for some definite, well understood object, as a teacher's or missionary's salary, or a share in one, which should apparently but not really exhaust the resources of the society, and have the payments made as early in the year as practicable. Then pursue intelligent study of the other fields until the time is ripe for proposing generous aid to the one which appeals most strongly

to the combined judgment and sympathy. And so on through the year, in which time the six benevolences can all be reached. This somewhat irregular method of procedure has perhaps no better defence than that it has been known to produce good results. A society the intelligence and consecration of whose members could be relied upon would doubtless find the plan of monthly pledges, to be divided according to some accepted schedule, much easier. No special labor would have to be expended to make the need apparent, or to awaken sympathy for the object; or to choose the best means of attaining it. Gifts would be systematic and uniform throughout the year and could be counted upon.

The machinery, well oiled at the start, would run smoothly and quietly, and woman's work would not be made unpleasantly prominent. But it seems doubtful whether as many gifts would flow into the treasury and whether the gifts would be accompanied by as much interest, sympathy and prayer.

The hints concerning management thus far presuppose a Home Missionary Society organized on the modern basis of a programme of devotional exercises and various mission studies, and do not apply to those cases in which such exercises have been engrafted upon a sewing society with a long line of Dorcases as Presidents, and antecedents too respectable to be ruthlessly set aside. How shall a sewing society be so modified as to best subserve the present home missionary needs? Do not create friction by attempting a sudden and complete revolution. Propose that the brief devotional exercises with which such gatherings sometimes close be placed a little earlier than usual, that there may be time for some interesting missionary letter or some inspiring leaflet, or other selection, or better still, an original paper on some live topic. When about the usual season for beginning the missionary box arrives, prepare a symposium on the subject of boxes. Select and distribute brief paragraphs from the magazines concerning missionary debts, from missionary letters concerning unpaid salaries, and lead gradually up to the question whether if we were missionaries we would rather receive a box or a check for an unpaid salary. Which would best enable a minister to look his creditors, who are also his parishioners, in the face—the new pulpit suit or cash to pay off accumulated bills? In trying to decide between box and salary, the society may decide for *both*, and a point is gained. When box preparations begin, assign them a proper place in the meeting. Do not permit papers and addresses to be sandwiched between rolling quilt frames and turning down refractory hems, or punctuated by requests or signals for scissors, thread, and bits of gingham; and do not spoil garments by working with divided attention. Give each its hour or its day. Best of all, when a box is in preparation, sew early, late, and often, till it is despatched. Then resume the studies, being especially careful to have their first resumption provided with an attractive programme. In all cases when studies have been grafted upon sewing, *encourage the graft*. It ought to yield better fruit than the original stock.

It should be the constant aim of those in charge of local societies to inspire

in the membership intelligent interest in the six branches of our work—to cultivate a spirit of liberality toward them all—to create in every member a desire to aid them all. Only with such an aim can the local society achieve its highest usefulness.

RECEIPTS FOR JUNE, 1889.

MAINE, \$123.20.

Augusta. Joel Spalding, to const. Miss NETTIE R. SPALDING L. M.....	\$30 00
Bangor. Central Ch. Sewing Circle, <i>for</i> <i>Freight to Pleasant Hill, Tenn.</i>	1 53
Bethel. Sab. Sch. of Second Cong. Ch.....	5 00
Castine. "Rainbow Band," <i>for Tougaloo</i> <i>U.</i>	5 80
Castine. Trin. Cong. Sab. Sch.....	5 00
Gorham. J. H. Hinckley, Papers and Cards, <i>for Meridian, Miss.</i>	
Hiram. Mrs. Moore. S. S. Papers, <i>for Me-</i> <i>ridian, Miss.</i>	
Limerick. Cong. Ch. and Soc.....	8 00
Machias. Centre St. Cong. Ch.....	7 87
Portland. Second Parish Chinese Class, by H. Mabel Leach, Sec., <i>for Chinese M.</i> <i>in Cal.</i>	50 00
Rockland. "The King's Daughters," by Mrs. D. P. Hatch, <i>for Woman's Work.</i>	10 00

NEW HAMPSHIRE, \$1,169.97.

Brookline. Cong. Ch.....	6 05
Concord. "Friend".....	5 00
Derry. Sab. Sch. of First Cong. Ch.....	16 00
Dover. First Ch.....	140 65
Exeter. Second Cong. Ch. 10, <i>for Chinese</i> <i>M. in Cal., 10, for Miss Collins' Work.</i>	20 00
Great Falls. First Cong. Ch.....	15 00
Henniker. Cong. Ch. and Soc., 30.50, L. W. Preston, 3.....	33 50
Jaffrey. "Lillies of the Field," <i>for Storrs</i> <i>Sch.</i>	9 00
Keene. "S," 20; Primary Dep't Second Cong. Sab. Sch., 5.....	25 00
Keene. Mrs. M. E. DeBoise's S. S. Class, <i>for Oaks, N. C.</i>	20 00
Keene. Pkg Papers, <i>for Savannah, Ga.</i>	
Littleton. "Mrs. B. W. K.".....	5 00
Nashua. Ladies' Circle of Pilgrim Ch., Bbl. and Box C. <i>for Storrs Sch.</i>	
Penacook. Cong. Ch.....	23 00
Plaiston and North Haverhill, Mass. Cong. Ch. 130.88; Mrs. Eliza W. Merrill, 50.....	180 88
Plymouth. Cong. Ch.....	6 10
Plymouth. North Cong. Ch. and Soc.....	134 79
Rye. Cong. Ch.....	30 00
	\$669 97

ESTATE.

Allenstown. Estate of Jabez Green, by Mrs. Elsie G. Green, <i>for Green Memorial</i> <i>Ch., Bending Oaks, Ala.</i>	500 00
	\$1,169.97

VERMONT, \$498.33.

Burlington. "Tithes".....	1 00
Barton Landing. Children's Miss'y Soc., by Kate B. Joslyn, Treas., <i>for Indian</i> <i>Sch'p.</i>	10 00
Chester. Cong. Ch.....	2 75
Coventry. Ladies of Cong. Ch. and Soc., <i>for McIntosh, Ga.</i>	12 70
Fair Haven. Sab. Sch. of Cong. Ch., <i>for</i> <i>Storrs Sch.</i>	6 00

Manchester. Miss E. J. Kellogg.....	\$10 00
Middlebury. Sab. Sch. of Cong. Ch., <i>for</i> <i>Student Aid, Fisk U.</i>	19 53
Montpelier. Bethany Cong. Ch.....	37 65
New Haven. Cong. Ch. ad'l to const. Rev. W. B. HAGUE L. M.....	25 50
Newport. Cong. Ch. and Soc.....	5 00
Putney. "A few members Cong. Ch." by Mrs. A. C. Shattuck, <i>for McIntosh, Ga.</i> ...	9 00
"A Friend".....	20 00

Woman's Home Missionary Union of Ver-
mont, by Mrs. W. P. Fairbanks, Treas.,
for McIntosh, Ga.:

Bridport. Ladies.....	10 00
Brookfield. Ladies' H. M. Soc. of Second Ch.....	6 20
Burlington. Ladies' H. M. S. of College St. Ch.....	20 00
Charlotte. Ladies.....	13 75
East Burke. W. H. M. U. Aux.....	5 00
Enosburg. Ladies of Cong. Ch.....	9 00
Fairlee. Ladies.....	5 25
Franklin. Ladies.....	2 30
Greensboro. Ladies of Cong. Ch.....	13 28
McIndoes Falls. Mrs. W. R. Monteth.....	1 00
Middlebury. Ladies.....	20 25
Montpelier. W. H. M. S.....	5 00
Saint Johnsbury. Ladies.....	100 00
Waitsfield. Ladies of Cong. Ch.....	8 22
Woodstock. Ladies.....	20 00
	\$399 25

ESTATE.

Post Mill. Estate of Eliza R. (Heaton) Dodge, by Edward N. Heaton, Ex.....	100 00
	\$498 33

MASSACHUSETTS, \$11,766.55.

Andover. "A Friend," by Stephen Bal- lard, <i>for Girls' Dormitory, Macon, Ga.</i>	1581 75
Andover. "A Friend," by Stephen Bal- lard, <i>for School Building, Lexington, Ky.</i> ..	425 00
Ashfield. Cong. Ch.....	27 90
Auburndale. Rev. Horace Dutton, <i>for</i> <i>Athens, Ga.</i>	5 00
Ayer. First Cong. Ch.....	7 16
Boston. Old South Ch. bal.....	250 00
Sab. Sch. of Old South Ch., <i>for Student Aid,</i> <i>Fisk U.</i>	25 00
Mrs. Susan C. Warren, 56; Henry Woods, 50, <i>for Missionary horse,</i> <i>Pleasant Hill, Tenn.</i>	106 00
A. W. Stetson, <i>for Girls'</i> <i>Hall, Pleasant Hill,</i> <i>Tenn.</i>	10 00
"A Lady Friend".....	10 00
Dorchester. Second Cong. Ch., B. C. Hardwick.....	100 00
Village Ch.....	45 37

Harvard Cong. Ch.	\$5 45	Somerville. Y. P. S. C. E. of Day St. Ch., for <i>Missionary horse, Pleasant Hill, Tenn.</i>	\$15 00
Mrs. Torrey, for Marion, Ala.	5 00	Sunderland. Cong. Ch. and Soc.	19 04
Jamaica Plain. Cen. Cong. Ch., ad'l.	4 00	Taunton. Union Cong. Ch.	16 81
	\$560 82	Templeton. Trinitarian Soc.	22 10
Boxford. First Cong. Ch.	41 88	Upton. Y. P. S. C. E., for <i>Student Aid,</i> <i>Fisk U.</i>	25 00
Cambridge. Miss M. F. Alkon, for <i>Girls'</i> <i>Hall, Pleasant Hill, Tenn.</i>	100 00	Warren. Mrs. Mary B. Carpenter, 5 for <i>Indian M.</i> and 5 for <i>Mountain Work.</i>	10 00
Cambridge. Albert Bushnell Hart.	5 00	Wellesley. College Christian Ass'n, for <i>Mountain Work.</i>	30 00
Chelsea. Central Ch.	114 27	Wellesley. Cong. Ch., for <i>Indian Work.</i>	10 00
Chelsea. Y. P. S. C. E. of First Cong. Ch. for <i>Girls' Hall, Pleasant Hill, Tenn.</i>	25 00	West Boylston. Sab. Sch. of First Cong. Ch., for <i>Freight to McLeansville, N. C.</i>	5 17
Clinton. C. L. Swan.	100 00	West Medford. Sab. Sch. of Cong. Ch., for <i>Boys' Hall, Pleasant Hill, Tenn.</i>	30 00
Colerain. Mrs. P. B. Smith.	5 00	West Medway. Mrs. L. S. Thayer, for <i>Stu-</i> <i>dent Aid, Talladega C.</i>	2 00
Cummington. Village Ch. 24.75; "Friends" 4.25; Mrs. S. R. Wilbur, 1, to const. REV. WILBUR RAND L. M.	30 00	West Yarmouth. Cong. Ch.	3 00
Dalton. Sab. Sch. of Cong. Ch. for <i>Indian</i> <i>Sch'p.</i>	17 50	Winchendon. Cong. Ch. and Parish.	113 61
Easthampton. Sab. Sch. of Payson Ch., for <i>Indian M.</i> , and to const. CHARLES H. JOHNSON and MISS ELEANOR J. MAYHER L. M's.	80 31	Winchendon. Y. P. S. C. E., for <i>Freight</i> <i>to Talladega, Ala.</i>	1 08
Easthampton. Sab. Sch. of Payson Ch., for <i>Grand View, Tenn.</i>	19 02	Woburn. Cong. Ch., Bbl. material, for <i>Sewing Dep't., Talladega C.</i>	5 00
Enfield. Cong. Ch.	50 00	Worcester. "Friend."	5 00
Franklin. Mrs. Stephen Kenrich.	25 00	Worcester. ———, for <i>Chinese M. in Cal.</i> "A Friend," for <i>Student Aid,</i>	50 00
Groton. Box Books, for <i>Theo. Dept., Tal-</i> <i>ladega C.</i>		Talladega C.	25 00
Harrison. Sab. Sch. of Cong. Ch., for <i>Mobile, Ala.</i>	5 60	Hampden Benevolent Association, by Charles Marsh, Treas.:	
Harwich (Cape Cod). Miss Tamesin Brooks, 100; Miss S. G. Brooks, 50, for <i>Girls' Hall, Pleasant Hill, Tenn.</i>	150 00	East Longmeadow.	23 15
Holliston. Bible Christians of Dist. No. 4, 50; "A Friend" 50.	100 00	Longmeadow. Ladies' Benev. Soc.	20 85
Hyannis. Cong. Ch.	2 00	Longmeadow. Gent's Benev. Soc.	19 25
Hyde Park. Sab. Sch. of First Cong. Ch.	26 71	Monson.	32 93
Hyde Park. Ladies' Home M. Soc., Bbl. C., for <i>Tougaloo U.</i>		Westfield. Second.	24 47
Lawrence. Sab. Sch. Class Lawrence St. Ch.	10 00	West Springfield. Park St.	11 60
Lawrence. Fred Eaton, for <i>Student Aid,</i> <i>Talladega C.</i>	5 00		132 25
Leominster. Ortho Cong. Ch.	180 00		\$5,066 55
Lee. Sab. Sch. of Cong. Ch.	75 00	ESTATES.	
Linden. Mrs. Sarah A. Dowse, for <i>Chinese</i> <i>M. in Cal.</i> , and to const. MRS. SARAH F. MAXWELL L. M.	30 00	North Chelmsford. Estate of Mrs. Julia A. Clark, by John H. Clark, Executor.	6,000 00
Malden. First Cong. Ch.	60 00	Reading. Estate of Mrs. Sarah G. Tem- ple, by Arthur W. Temple, Ex.	200 00
Maplewood. Mrs. Crombie's Class, for <i>Wilmington, N. C.</i>	4 00	Worcester. Estate of Dwight Reed, by E. J. Whittemore, Adm'r.	500 00
Mapleton. Ladies' M. Soc. of Cong. Ch., Box Books, 1 for <i>Freight, Jonesboro, Tenn.</i>	1 00		\$11,766.55
Marblehead. Hon. J. J. H. Gregory, 25; Ladies of Cong. Ch. 23, for <i>Pleasant Hill,</i> <i>Tenn.</i>	48 00	CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE	
Marlboro. Union Ch. and Soc., to const. WILLIAM STETSON and MISS HATTIE L. OUTHANK L. M's.	70 50	Belchertown. Mass. "Friends," by Mrs. D. B. Bruce, Box and Bbl., for <i>Sherwood,</i> <i>Tenn.</i>	
Melrose. Cong. Ch., 2 Bbls. material, for <i>Sew. Dept., Talladega C.</i>	47 25	Malden, Mass. M. Kent, Bbl., for <i>Kittrell,</i> <i>N. C.</i>	
Millbury. First Cong. Ch.	77 45		
Newburyport. Belleville Cong. Ch.	200 00	RHODE ISLAND, \$281.59.	
Newton Center. Mrs. Sarah C. Davis, for <i>Indian M.</i>	23 00	Central Falls. Cong. Ch.	52 12
Northampton. A. L. Williston, for <i>Pleas-</i> <i>ant Hill, Tenn.</i>	30 00	Pawtucket. Cong. Ch.	79 47
North Adams. Ladies' H. M. S. of Cong. Ch., Miss Harriet N. Adams, for <i>Chinese</i> <i>M. in Cal.</i>	2 00	Providence. James Coats, for <i>Student</i> <i>Missionary, Pleasant Hill, Tenn.</i>	100 00
North Weymouth. Edith M. Bates.	18 00	Providence. Aux. North Cong. Ch., by Miss Mary E. Eastwood, for <i>Dakota In-</i> <i>dian M.</i>	50 00
Oakham. Cong. Ch.	12 87	CONNECTICUT, \$2,872.97.	
Pittsfield. South Cong. Ch. and Soc.	25 00	Andover. Cong. Ch. and Soc.	4 00
Rockland. Sab. Sch. of Cong. Ch., for <i>Stu-</i> <i>dent Aid, Fisk U.</i>	9 00	Bethel. Ladies' M. Circle. Bbl. bedding, etc., for <i>Talladega C.</i>	10 00
Royalston. First Cong. Ch. Easter Offer-	20 25	Berlin. Mrs. Harriet N. Wilcox.	2 00
Salem. L. M. Soc. of South Church, Pkg. of C., for <i>Tougaloo U.</i>	20 30	Berlin. C. Dunham, 5; W. H. Upson, 4; "A Friend," 1, for <i>Tougaloo U.</i>	71 00
South Hadley. First Cong. Ch.	73 05	Clinton. Cong. Ch.	
South Hadley Falls. Sab. Sch. of Cong. Ch.		Colchester. First Ch. of Christ.	
Somerville. Franklin St. Cong. Ch.		Cornwall Hollow. "Thanksgiving Work-	

Fair Haven. First Cong. Ch., (30 of which to const. MRS. EMMA L. MCINTOSH L. M.)	\$68 58	Fairport. Cong. Ch., to const. A. WORTH PALMER L. M.	\$47 40
Hartford. Fourth Cong. Ch., (of which 18.31, for <i>Indian M.</i> ,) to const. H. G. O. MILLER L. M.	36 25	Jamaica. "S. G. A." for <i>Chinese Work in Cal.</i>	5 00
Hartford. Windsor Av. Cong. Ch.	6 06	Marion. "A Life Member."	1 00
Hebron. First Cong. Ch., 21.25; Benj. A. Bissell 10; Miss C. Eliza White, for <i>Conn. Ind'l Sch., Ga.</i> , 5	36 25	New Lebanon. Cong. Ch.	22 50
Kent. First Cong. Ch.	13 19	New York. Gen'l Clinton B. Fisk, to const. MISS ALMIRA MARSHALL L. M.	30 00
Litchfield. First Cong. Ch.	42 68	New York. John Gibb, for <i>Talladega C.</i>	25 00
Lyme. Ladies' Soc. Cong. Ch., Bbl. C., for <i>Thomasville, Ga.</i>	22 00	Owasco. Anice Stewart	2 00
Meriden. Center Ch.	2 00	Sherburne. Sab. Sch. Cong. Ch.	20 88
Mystic Bridge. Mrs. Wm. Clift, for <i>Chinese Work in Cal.</i>	2 00	Troy. "Cash," for <i>Indian Work.</i>	10
New Britain. Missionary Soc., Bbl. C. and Table Furniture, for <i>Williamsburg, Ky.</i>		Warsaw. Cong. Ch.	24 29
New Haven. Howard Av. Ch., 11.75; College St. Ch., 10; Dixwell Av. Ch., 5; Ch. of Redeemer, 5; Davenport Ch., 4.85; Ferry St. Ch., 3; United Ch., 8.75; "H." 15; "A Friend," 5	10 00	Warwick. "A Friend," for <i>Chinese M. in Cal.</i>	2 00
New Haven. Dwight Place Sab. Sch., 50; Sab. Sch. of College St. Cong. Ch., 15, for <i>Student Aid, Fisk U.</i>	65 00	Yaphank. Mrs. Hannah M. Overton, for <i>Chinese M. in Cal.</i>	5 00
New Haven. M. E. Baldwin, for <i>Chinese M. in Cal.</i>	10 00		\$667 31
New London. Trust Estate of Henry P. Haven, 150, for <i>Talladega C.</i> , and 100 for <i>Tougaloo U.</i>	250 00	ESTATES.	
New London. Henry R. Bond, for <i>Tillotson C. and N. Inst.</i>	200 00	Homer. Estate of Elias Root, by Vernon F. Stone, Ex.	841 45
North Coventry. Cong. Ch.	27 46	New York. Trust Estate of W. E. Dodge, for <i>Theo. Dep't, Talladega C.</i>	100 00
North Haven. Ellhu Dickerman	3 00	Shushan. Estate of William Law, by John F. Day, Ex.	14,250 00
Norwich. S. B. Bishop	200 00		\$15,858 76
Old Lyme. First Cong. Ch.	25 00	NEW JERSEY, \$243.25.	
Old Saybrook. Cong. Ch. and Soc., 44; Mrs. Geo. Dibble, 10	54 00	Arlington. Herbert Overacre, on True Blue Card.	5 00
Plainfield. First Cong. Ch.	27 10	Arlington. Mission Band, for <i>Savannah, Ga.</i>	75
Plainville. "King's Daughters," for <i>Student Aid, Talladega C.</i>	4 00	Bound Brook. M. H. Roundey and G. A. Roundey, for <i>Chinese M. in Cal.</i>	10 00
Plantsville. Sab. Sch. of Cong. Ch., for <i>Indian M.</i>	20 05	East Orange. B. Van Wagenen, for <i>Student Aid, Marion, Ala.</i>	8 00
South Norwalk. Cong. Ch.	12 00	Plainfield. Mrs. Mary E. Whiton, bal. to const. MARY KNOWLTON WHITON L. M.	5 00
Stamford. Dea. Philip H. Brown	5 00	Upper Montclair. Cong. Ch.	214 50
Terryville. "Soldiers of Christ."	10 00	PENNSYLVANIA, \$20.00.	
Wallingford. Cong. Ch.	7 47	Marshfield Valley. Geo. A. Marsh's S. S. Class for Boys, for <i>Student Aid, Fisk U.</i>	15 00
Waterbury. Mrs. Mary L. Mitchell, 50; Sab. Sch. of First Cong. Ch., 43.24, for <i>Tougaloo U.</i>	93 24	Scranton. "F. T.," for <i>Chinese M. in Cal.</i>	5 00
Waterbury. "A Friend," for <i>Chinese M. in Cal.</i>	5 00	OHIO, \$645.84.	
Waterbury. "Sunshine Circle" of Second Cong. Ch., for <i>Woman's Work</i>	5 00	Andover. Cong. S. S. Mission Band, for <i>Student Aid, Jellico, Tenn.</i>	22 00
Westminster. Mrs. S. B. Carter, for <i>Conn. Ind'l Sch., Ga.</i>	5 00	Akron. West Hill Cong. Ch.	47 88
Westville. Cong. Ch.	18 23	Atwater. Cong. Ch. and Soc., ad'l to const. ELGIN H. HINMAN L. M.	20 43
Willington. Cong. Ch.	1 50	Claridon. Pkg. Papers, for <i>Savannah, Ga.</i>	
Woodbury. North Cong. Ch.	23 06	Cleveland. Bethlehem Bohemian Cong. Ch.	32 06
— "A Friend."	200 00	Cleveland. M. L. Berger, D.D., for <i>Student Aid, Talladega C.</i>	8 00
— "A Friend."	104 00	Cincinnati. Columbia Cong. Sab. Sch.	25 00
— "A Friend."	30 00	Cincinnati. Walnut Hills Cong. S. S., 10; Ladies' M. Soc. of W. H. Cong. Ch., 2.50; and Bbl. C., for <i>Student Aid, Talladega C.</i>	12 50
Woman's Home Missionary Union of Conn., by Mrs. S. M. Hotchkiss, Sec., for <i>Woman's Work</i>		Elyria. First Cong. Ch., (40 of which from Sab. Sch.) to const. JOHN A. TOPLIFF and ARTHUR L. GARFORD L. M.	172 42
— Ellington. Ladies' Soc., for <i>Conn. Ind'l Sch., Ga.</i>	20 00	Fremont. C. T. Rogers	5 00
	\$1,872 97	Geneva. First Cong. Ch.	18 15
ESTATE.		Grafton. Mrs. Sally Tuttle	4 00
North Stonington. Estate of Dudley R. Wheeler, by Jennie Wheeler, Executrix	1,000 00	Hudson. Cong. Ch.	14 50
	\$2,872 97	Tallmadge. Cong. Ch.	82 25
NEW YORK, \$15,858.76.		Warren. Mite Soc., for <i>Sch'p End't Fund, Fisk U.</i>	7 05
Brooklyn. Stephen Ballard, for <i>Chandler Sch Building, Lexington, Ky.</i>	375 00	Wellington. Cong. Sab. Sch. and Y. P. S. C. E., for <i>Student Aid, Fisk U.</i>	15 00
Brooklyn. Puritan Cong. Ch.	45 89	Youngstown. J. D. Whitney	1 00
Brooklyn. E. D. New England Cong. Ch.	20 00	Ohio Woman's Home Missionary Union, by Mrs. Pebe A. Crafts, Treas., for <i>Woman's Work</i>	
Canandaigua. First Cong. Ch.	11 80	Bellevue. Cong. Ch., L. M. S., for <i>Miss Collins' Work</i>	5 60
Crown Point. "A Friend," to const. ELMER J. BARKER L. M.	30 00	Cincinnati. Center Ch., W. H. M. S., for <i>Miss Collins' Work.</i>	4 00

Columbus. Eastwood Ch., Y. L. M. S., for Miss Col- lins' Work.....	\$5 00
Cuyahoga Falls. L. M. S., for Miss Collins' Work.....	8 00
Kelly's Island. Aux., for Miss Collins' Work.....	3 00
Oberlin. First Cong. Ch., L. A. S., for Miss Collins' Work.....	9 00
Willoughby. Miss M. P. Hastings, for Miss Collins' Work.....	1 00
Willoughby. Miss M. P. Hastings.....	25 00
	60 60

\$545 84

ESTATE.

Oberlin. Estate of Maria L. Root.....	100 00
	\$645 84

INDIANA, \$30.00.

Bloomington. Mrs. A. B. Woodford, for Student Aid, Fisk U.....	30 00
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ILLINOIS, \$1,012.83.

Camp Point. Mrs. S. B. McKinney	15 00
Chicago. Union Park Cong. Ch., 272 63; New England Cong. Ch., 49.62; Ply- mouth Cong. Ch., to const. JOHN R. LAING L. M., 30.36; Leavitt St. Cong. Ch., 3.36.....	355 97
Earlville. "J. A. D.".....	25 00
Elgin. Sab. Sch. of First Cong. Ch., for Athens, Ala.....	15 21
Glencoe. Cong. Ch., to const. OTIS Mc- GAW HOWARD, U. B. KLETZING, BENJ. F. NEWHALL, JAMES K. CALHOUN and MISS LAURA STAR L. M.'s.....	150 00
Hyde Park. South Park Cong. Ch.....	10 00
Hyde Park. "Olin Family, 2; A. W. Cole, 1—Bbl. C., for Student Aid, Marion, Ala.....	3 00
Ivanhoe. Fremont Cong. Ch.....	23 00
Lewistown. Mrs. Myron Phelps.....	50 00
Mendon. Cong. Ch.....	18 00
Oak Park. Cong. Ch.....	178 38
Peoria. Miss Ruthford's S. S. Class, Cong. Ch., for Mobile, Ala.....	5 00
Princeton. Mrs. Polly B. Corss.....	10 00
Quincy. Joshua Perry.....	10 00
Rockford. Sab. Sch. Second Cong. Ch.....	30 00
Rockland. Y. L. M. Soc. Second Cong. Ch., for Sch'p End't Fund, Fisk U.....	17 68
Sycamore. First Cong. Ch.....	68 59
Wilmette. Cong. Ch.....	27 00
———. "A Friend.".....	1 00

MICHIGAN, \$283.81.

Calumet. Sab. Sch. of Cong. Ch., for Stu- dent Aid, Talladega C.....	50 00
Detroit. First Cong. Ch., 131.89; Woodward Ave. Cong. Ch., 75.27.....	207 16
East Gilead. Rev. L. Curtiss.....	2 65
Kalamazoo. Mrs. J. A. Kent.....	10 00
Richmond. First Cong. Ch.....	14 00

WISCONSIN, \$90.82.

Delevan. Cong. Ch.....	23 20
Grand Rapids. Cong. Ch.....	27 22
Milwaukee. Grand Ave. Cong. Ch.....	30 40
Sheboygan. Woman's Miss'y Soc., for Tillotson C. and N. Inst.....	10 00

IOWA, \$282.60.

Bear Grove. Cong. Ch.....	10 00
Clear Lake. Christian Endeavor Soc., by Miss Mary Thompson, for Woman's Work. Council Bluffs. For Tillotson C. and N. Inst.....	4 00
	3 00

Davenport. Edwards Cong. Ch., to const. REV. JULIUS A. REED and REV. CARL HESS L. M.'s.....	\$70 00
East Des Moines. Pilgrim Cong. Ch.....	7 05
Eldora. First Cong. Ch.....	2 60
Garwin. Talman Dewey.....	3 25
Genoa Bluffs. Rev. James Rowe, for Ch. Building, Nat. Ala.....	1 00
Grinnell. Cong. Ch.....	18 39
Iowa City. Cong. Ch.....	40 00
Kelley. Rev. and Mrs. S. A. Arnold.....	4 00
McGregor. J. H. Ellsworth.....	19 00
Olds. Jason H. Martin.....	5 00
Sawyer. Francis Sawyer.....	20 00
Tipton. Woman's M. Soc., Bbl. C., for Savannah, Ga.....	
Victor. Mrs. C. L. McDermid, 3; Friends, 1, for Church Building, "Nat," Ala.....	4 00
Iowa Woman's Home Missionary Union, for Woman's Work:	
Ames. L. A. Soc.....	5 00
Charles City. L. M. S.....	25 00
Chester Center. W. H. M. U.....	4 75
Durant. Mrs. S. M. Dutton.....	3 00
Grinnell. W. H. M. U.....	9 96
Marion. "Busy Gleaners," for Santee Sch.....	30 00
Osage. Y. P. S. C. B.....	4 25
Sheldon. W. H. M. U.....	4 00
Sioux City. L. M. S.....	1 00
Webster City. Y. P. S. C. E.....	2 75
	79 71

MINNESOTA, \$185.91.

Saint Paul. Plymouth Cong. Ch.....	23 20
Saint Charles. First Cong. Ch.....	1 50
Waseca. I. L. Claghorn, Box Papers, for Thomasville, Ga.....	
Winona. Second Cong. Ch., 3.51, and Sab. Sch., 71.....	4 52
Zumbrota. Cong. Ch.....	17 67
Minnesota Woman's Home Missionary So- ciety, by Mrs. M. W. Skinner, Treas., for Woman's Work:	
Alexandria. L. M. S.....	20 00
Austin. W. M. S.....	6 27
Duluth. Friends in Council.....	13 74
Elk River. W. M. S.....	7 00
Marshall. W. M. S.....	5 00
Minneapolis. Plymouth L. M. S.....	28 19
Minneapolis. Park Ave. L. M. S.....	15 00
Minneapolis. Lyndale W. M. S.....	13 30
Minneapolis. Open Door Mission Band.....	3 00
Northfield. Special.....	2 00
Rochester. Sab. Sch., for Santee Agency.....	3 51
Saint Paul. Plymouth L. M. S.....	20 00
Saint Paul. Plymouth Y. L. M. S.....	5 00
Springfield. "Cheerful Giv- ers".....	3 00
	\$145 01
Less for Expenses.....	5 99
	139 02

MISSOURI, \$56.00.

Kansas City. M. Marty.....	10 00
Webster Groves. Cong. Ch.....	46 00

KANSAS, \$42.01.

Alma. Cong. Ch.....	3 30
Kirwin. First Cong. Ch.....	10 00
Manhattan. Cong. Ch.....	28 71

DAKOTA, \$14.00.

Castlewood. Mrs. Geo. Allen.....	5 00
Vermillion. First Cong. Ch.....	9 00

NEBRASKA, \$20.25.		Hammond Fund, for Straight U...	\$62 50
Beatrice. Mrs. B. F. Hotchkiss.....	\$10 00	Hastings Sch'p Fund, for Atlanta U.....	12 50
Franklin. Sab. Sch. of Cong. Ch.....	10 25	Howard Theo. Fund, for Howard U.....	650 00
COLORADO, \$2.50.		Le Moyne Fund, for Memphis, Tenn.	75 00
Denver. Miss Clark's S. S. Class, First Cong. Ch., for Tillotson C. and N. Inst....	2 50	Luke Memorial Sch'p Fund, for Talladega C.....	10 00
CALIFORNIA, \$25.00.		Stone Fund, for Talladega C.....	25 00
Los Gatos. Mrs. H. G. Noyes and L. E. Agard.....	20 00	Straight University Sch'p Fund, for Straight U.....	47 50
Saratoga. Sarah Brown, for Student Aid, Fisk U.....	5 00	Tuthill King Fund, for Berea C.....	50 00
OREGON, \$13.00.		Plumb Sch'p Fund, for Fisk U....	50 00
East Portland. Mrs. Anna M. Bancroft..	3 00	TUITION, \$4,155.41.	
Forest Grove. Cong. Ch.....	10 00	Lexington, Ky., Tuition.....	257 13
WASHINGTON, \$2.50.		Williamsburg, Ky., Tuition.....	70 65
Skokomish. "Little Workers," by Rev. M. Belis.....	2 50	Woodbine, Ky., Tuition.....	7 00
KENTUCKY, \$1.66.		Beaufort, N. C., Public Fund.....	154 89
Woodbine. Rev. E. H. Bullock.....	1 66	Wilmington, N. C., Tuition.....	166 60
NORTH CAROLINA, \$54.25.		Charleston, S. C., Tuition.....	216 00
Chapel Hill. Sab. Sch. of First Cong. Ch. McLeansville. Rev. A. Connet, for Student Aid, Talladega C.....	12 50	Deer Lodge, Tenn., Tuition.....	37 75
Nalls. "Friends," 2.50; Cong. Ch., 50c...	3 00	Grand View, Tenn., Tuition.....	35 25
Oaks. Miss E. W. Douglas.....	30 00	Jellico, Tenn., Tuition.....	41 40
Pekin. Cong. Ch.....	1 00	Jonesboro, Tenn., Tuition.....	12 70
Troy. "Friends," 2; Y. P. S. C. E., 50c; Ch., 25c.....	2 75	Nashville, Tenn., Tuition.....	510 54
TENNESSEE, \$10.99.		Pleasant Hill, Tenn., Tuition.....	24 20
Glenmary. Cong. Ch.....	64	Sherwood, Tenn., Tuition.....	490 09
Sunbright. Cong. Ch.....	35	Atlanta, Ga., Storrs Sch., Tuition..	232 69
Nashville. W. R. Morris of Fisk University, for Sch'p End't Fund, Fisk U.....	10 00	Macon, Ga., Tuition.....	233 45
ALABAMA, \$3.00.		Savannah, Ga., Tuition.....	170 50
Mobile. First Cong. Ch., for Mobile, Ala..	3 00	Thomasville, Ga., Tuition.....	55 00
TEXAS, \$3.00.		Athens, Ala., Tuition.....	79 55
Austin. W. M. S. of Tillotson Inst., for Fort Berthold Indian M.....	3 00	Marion, Ala., Tuition.....	76 73
Donations.....	\$12,023 19	Mobile, Ala., Tuition.....	210 20
Estates.....	23,591 45	Talladega, Ala., Tuition.....	233 86
INCOME, \$1,835.50.		New Orleans, La., Tuition.....	652 75
Avery Fund, for Mendi M.....	196 75	Meridian, Miss., Tuition.....	79 20
DeForest Fund, for President's Chair, Talladega C.....	481 25	Tougaloo, Miss., Tuition.....	24 05
Graves Sch'p Fund, for Talladega C.....	125 00	Austin, Texas, Tuition.....	183 56
Haley Sch'p Fund, for Fisk U.....	50 00	4,155.41	
DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE.		United States Government Appropriation for Indians.....	
Income for June, 1889, from Investments.....	\$ 2,325 00	Total for June.....	
Previously acknowledged.....	28,144 86	\$47,284 05	
Total.....	\$30,469 86	SUMMARY.	
H. W. HUBBARD, Treasurer,		Donations.....	\$147,213 81
56 Reade St., N. Y.		Estates.....	50,121 54
		\$197,334 85	
		Income.....	8,117 96
		Tuition.....	30,239 62
		United States Government appropriation for Indians.....	15,219 37
		Total from Oct. 1 to June 30....	
		\$250,911 80	
		FOR THE AMERICAN MISSIONARY.	
		Subscriptions for June.....	\$ 25 05
		Previously acknowledged.....	687 57
		Total.....	
		\$712 62	
		ENDOWMENT FUND.	
		Rockford, Ill. Estate of Rev. Benjamin Foltz, by Charles G. Foltz, Ex.....	\$500 00